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ARABIC SYNTAX

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B.B.R.A.S

BOMBAY BRANCH
OF THE
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ARABIC SYNTAX

CHIEFLY SELECTED FROM

THE HIDAYUT-OON-NUHVI,

A TREATISE ON SYNTAX

IN THE

ORIGINAL ARABIC.

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BY H. B. BERESFORD, B.C.S.

LONDON:

JAMES MADDEN AND Co.

8 LEADENHALL STREET.

MDCCC XLIII.

ORI
492.752
Ber/Aba
58159.

LONDON:

PRINTED BY RICHARD WATTS, CROWN COURT, TEMPLE BAR.

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TO

THE HONOURABLE

THE CHAIRMAN, DEPUTY CHAIRMAN,

AND

COURT OF DIRECTORS

OF THE

UNITED EAST-INDIA COMPANY,

THIS SMALL VOLUME

IS MOST RESPECTFULLY DEDICATED,

BY THEIR VERY OBLIGED AND HUMBLE SERVANT,

THE AUTHOR.

PREFACE.

THE object of this Volume is, to furnish the Student with such Rules of Arabic Syntax as have not yet appeared in English.

Mr. Lockett's Translation of the "Miut Amil" and "Shurhoo Miut Amil," two Elementary Treatises on Arabic Syntax, has been long before the world; and, accompanied as it is throughout with philological and explanatory annotations, contains a body of highly valuable information: but it is *avowedly* incomplete, and embraces only a particular portion of Arabic regimen. The purport of this volume is, to supply such other requisite Rules of Arabic Syntax as are not comprised in Mr. Lockett's book.

The present work was indeed suggested by some remarks contained in the Preface to the Translation just adverted to; and has been undertaken in the hope that it will be found, in conjunction with Mr. Lockett's volume, to furnish a body of Arabic Syntax sufficiently comprehensive for all practical purposes.

A work of this nature, in English, has long appeared to me a desideratum; and the various objects of peculiar interest which the study of the Arabic Language may be said to present would, naturally enough, seem to enhance the desirableness of some such work as the one here offered to the public.

In whatever point of view we regard the Arabic Language, whether as the language of a people who in the middle ages contributed so materially to the literature and refinement of Europe, or as the language of a religion which numbers upwards of 100,000,000 followers, and at the present day affects greater numbers of mankind than Christianity itself; or whether it be regarded as the medium for communicating sound European knowledge to the whole body of the *learned* Mahommedans of India, and as *one* of the inexhaustible fountains for enriching some of the Indian vernaculars, so as to render them competent vehicles of European science and literature to the great mass of the Mahommedan population throughout British India; under all the above, and various other points of view, Arabic may be said to be an object of deep and peculiar interest: and should my humble endeavours to facilitate the study of this interesting language prove not altogether unsuccessful, I shall be more than compensated for my labours.

The different heads into which the Syntax is divided and subdivided in the original treatise appearing to be clear and intelligible, I have thought it desirable to abide as much as possible by the arrangement laid down therein, so as to make the work correspond, in some measure, with Mr. Lockett's Translation.

With the original treatise as my guide, I am not without hope that I have succeeded in preserving a happy medium between treating the subject too extensively and minutely on the one hand; or, on the other, too shortly

and meagrely, so as to convey no clear and precise information;—a desirable mean between the detail of Monsieur De Sacy's elaborate work, and the futile brevity of (as Mr. Lockett calls them) those Twopenny-halfpenny Guides to the Eight Parts of Speech, which every Dyche and Dilworth may deem it his duty to work up into what he calls a new grammatical system.

Where the matter treated of under certain heads in the original treatise appeared to appertain to the inflexion portion of grammar, or had been previously handled by Mr. Lockett, specific references have been given; in the first case, to Lumsden, or De Sacy's Grammar, or both; and in the second case, to the particular page, &c. of Mr. Lockett's valuable Translation, and to the corresponding matter in the *last* edition of Monsieur De Sacy's Grammaire Arabe.

It would be vain to suppose that no errors should have crept into a work of this nature; but should they be of a more serious kind, or more numerous than I anticipate, I trust that the rapidity with which the work (owing to peculiar circumstances) has been executed, and hurried through the press, will in some measure tend to disarm the severity of criticism, and entitle me to more indulgence than could otherwise have been justly awarded.

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(L[1]) N.B. Each Chapter and Section to which this mark has been prefixed, is treated in Mr. Lockett's "Shurhoo Miut Amil."

(*) Each Chapter and Section to which this mark has been prefixed, appertains to the Etymology and Inflexion of Grammar.

ARABIC SYNTAX.

CHAPTER I.

1. A PHRASE (كلام) or proposition (جملة) is a combination of at least two words, the union of which *enounces* an "attribute" as appertaining to a "subject." This connexion between the attribute and the subject is termed إِسْنَاد.

2. The word which expresses the "attribute" is named مُسْنَدٌ, that is, "attributed," "that by which the predication is made;" and the word which expresses the "subject" is called مُسْنَدٌ اليهِ, that is, "that to which an attribute is given," "that of which something is predicated."

3. A proposition (جملة) may be "nominal" اِسْمِيَّةٌ, or "verbal" فعلِيَّةٌ. In order to understand this distinction, be it observed, that it is not necessary to employ a verb to express the relation of subject and attribute: *ex. gr.* زيدٌ قائمٌ "Zued (is) standing;" اللهُ غفورٌ "God (is) merciful." In these cases the proposition is nominal. If, on the other hand, the attribute be expressed by a verb, *ex. gr.* قامَ زيدٌ "Zued stood," مَاتَ اَخي "My brother is dead," the proposition is verbal.

4. There are also other kinds of propositions, viz. Conditional and Circumstantial Propositions. A Conditional Proposition (جملةٌ شرطيّةٌ) is that which enounces the attri-

bute as appertaining to the subject under a certain condition; *ex. gr.* زيدٌ إنْ جاءني اكرمهُ "Zued, if he come to me, I will honour him:" and the Circumstantial Proposition (جملةٌ ظرفيّةٌ) is that which appears to have for an attribute a circumstance of place, which is termed ظرف "a vase, or container;" *ex. gr.* زيدٌ في المَسْجِدِ "Zued (is) in the mosque."

5. The Nine Parts of Speech are divided into the Three following Classes; viz.

Class 1. Noun (اِسمٌ), comprises Noun, Pronoun, and Adjective.

Class 2. Verb (فعل).

Class 3. Particle (حرف), comprising the Article, Preposition, Adverb, Conjunction, and Interjection.

6. Nouns (اسم) are divided into Two Classes; viz. Declinable (مُعرب), and Indeclinable (مَبْنِيّ); and the Declinable (معرب) Noun is again divided into Variable مُنصَرف, and Invariable غيرمنصرف.

---

* The Variable (منصرف) Noun comprises all such nouns and adjectives as have three different inflexions, and admit the nasal vowels. The Invariable (غيرمنصرف) Noun comprises all such as do not admit the nasal vowels, and have only two inflexions; one peculiar to the nominative, and the other common to the genitive and accusative.

N.B. In the original treatise, under the head of "Declinable Noun," the inflexions of the various nouns—Sound, Defective, Singular, Plural, &c., are detailed; as also the especial conditions which subject all nouns and adjectives termed Invariable (غيرمنصرف) to a particular declension; the characteristics of which are, the non-admission of the nasal vowels, and the admission of only two inflexions; viz. the vowel ـُ for the nominative, and the vowel ـَ for the genitive and accusative. As these details appertain to the Inflexion Part of Grammar, the Reader is referred to Lumsden; or De Sacy, vol. I. ch. iii. § viii. pp. 397 et seq.

CHAPTER II.

ON NOMINATIVES (مرفوعات).

7. There are eight kinds of Nominatives, or words that are governed in the nominative case; as follows:

الفاعل 1. The agent.

المفعول مالم يسمي فاعله 2. The object of action, the agent of which is not named.

المُبْتَدَاء 3. The "inchoative," or subject.

الخبر 4. The "enouncer," or predicate.

خبر إنّ واخواتها 5. The predicate of the particle "*innu*," and its sister particles.

اسم كان واخواتها 6. The noun of the verb "*kanu*," and its sister verbs.

اسم ماولا المشبهتين بِلَيْس 7. The noun of the particles "*ma*" and "*la*," resembling the verb "*luesa*."

خبر لا التي لنفي الجنس 8. The predicate of the particle "*la*," when used to deny the existence of a thing in general.

SECTION I.

ON THE AGENT (الفاعل).

8. The agent is that noun which is connected with the verb that precedes it. The agent ought always be placed after the verb, or the active participle which has the function of a verb. Ex.

قَامَ زيدٌ "Zued arose."

زيدٌ ضاربٌ ابوهُ "Zued's father (is) the beater."

In these two sentences, the word زيدٌ in the first, and the word ابوهُ in the second, are respectively the agents of the verb قَامَ, and of the active participle ضاربٌ.

9. Every verb necessarily requires an apparent or non-apparent agent in the nominative case. Ex.

ذَهَبَ زيدٌ "Zued went."

*زيدٌ ذَهَبَ "Zued (he) went."

10. If the verb be active, it must have an object of action in the accusative case. Ex.

ضَرَبَ زيدٌ عمراً "Zued beat Oomr."

11. If the agent be apparent, the verb will uniformly be in the singular number, in order that there may not be two agents for a single verb. Ex.

ضَرَبَ زيدٌ "Zued beat."

ضَرَبَ الزيدانِ "The two Zueds beat."

ضَرَبَ الزيدونَ "All the Zueds beat."

12. If the agent be understood (مُضْمَر), and in the singular number, the verb will be in the singular; and if in the dual, dual; and if in the plural, plural. Ex.

* زيدٌ ضَرَبَ "Zued (he) beat."

* الزيدانِ ضَرَبَا "The two Zueds (the two) beat."

* الزيدون ضربوا "All the Zueds (they) beat."

---

* In this sentence, زيدٌ ذَهَبَ "Zued (he) went," the word "Zued" زيدٌ is no longer the agent: it is the Inchoative, and the verb ذَهَبَ carries its own agent in itself; viz. the pronoun هُوَ "He" understood.

This remark also applies to the three examples in No. 12.

13. If the agent be a real feminine noun (مؤنّث حقيقيّ) (*i.e.* of the feminine sex, as contra-distinguished from the masculine), the verb will be uniformly feminine, provided no word intervene between the verb and the agent. Ex.

قَامَتْ هِنْدٌ "Hind arose."

But if any word intervene, it becomes optional to make the verb masculine or feminine. Ex.

ضَرَبَ اليَومَ هِندٌ
or
ضَرَبَتِ اليومَ هِندٌ
} "Hind one day beat."

14. If the agent be a "Conventional Feminine" مؤنّث غيرحقيقيّ, which is purely "grammatical," and the verb precede the agent, the verb may be either masculine or feminine. Ex.

طَلَعَتِ الشَّمْسُ
طَلَعَ الشَّمْسُ
} "The sun arose."

But the verb, if it come after, must necessarily be feminine. Ex.

الشَّمْسُ طَلَعَتْ "The sun (she) arose."

15. The same rule is to be observed in the broken or imperfect plurals. Ex.

قَامَ الرِّجَالُ
قَامَتِ الرِجالُ
الرجالُ قَامَتْ
} "The men arose."

16. The agent ought always to precede the object of

action, when both of them are defective nouns, and the one might be confounded with the other. Ex.

ضَرَبَ موسى ايسى "Moses beat Jesus."

But where there is no fear of confusion, the object of action may not incorrectly be put before the agent. Ex.

أَكَلَ الكُمْثرى يحيى "John eat the pears."

ضَرَبَ زيدًا عمرٌو "Oomr beat Zued."

17. The verb may be correctly suppressed when the meaning of the sentence is sufficiently evident from the context. Ex.

زيدٌ "Zued;" in answer to the person asking مَن ضَرَبَ "Who struck?"

18. Sometimes both verb and agent are suppressed. Ex.

نَعَمْ "Yes;" in answer to any one asking اقامَ زيدٌ "Is Zued standing?"

19. In the case of a passive verb, the agent is omitted, and the object of action is substituted for it.

SECTION II.

ON THE OBJECT OF AN ACTION, THE AGENT OF WHICH IS NOT NAMED.

المفعولُ مالم يُسمّ فاعلهُ.

20. All that has been said above, in respect to the agent, is equally applicable to the noun or pronoun which serves as a subject to a verb passive, and which is

called "the object of an action, the agent of which is not named": this subject is regarded in the light of an agent, and is otherwise named "the substitute of the agent," قائمٌ مقامَ الفاعل. Ex.

ضُرِبَ زيدٌ "Zued was beaten."

SUPPLEMENT TO SECTION I.

OF THE RULES TO BE OBSERVED WHEN ONE NOUN SERVES AS AGENT TO MORE VERBS THAN ONE; OR AS AGENT TO ONE VERB, AND OBJECT OF ACTION TO ANOTHER.

21. It sometimes happens that one and the same noun is required to serve as agent to two verbs or more; and, again, that one and the same noun is required to serve as agent to one verb, and as object of action to another. This sort of contest between two parts of speech, for the government of the same word, is called, by Arabian Grammarians, تنازع في العمل "Contention for government."

22. When two verbs contend for the government of the expressed noun coming after them, *i.e.* when each of the verbs designs to govern such noun, such contest may be of four kinds, as follows:

N.B. The essential members of a proposition, viz. the "subject" and the "attribute," assume different names according to the place which they occupy in the proposition. Each assumes two different names; *ex. gr.* the "subject" is called, 1st, "the inchoative" (مبتداء); 2dly, "the agent" (فاعل). And the "attribute" is called, 1st, "the enouncer" (خبر) when it corresponds to an "inchoative"; 2dly, the verb (فعل) when it is in relation with an agent (فاعل).

(1) Both require the agent,

ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ "Zued beat me, and honoured me."

(2) Both require the object of action,

ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا "I beat, and I honoured Zued."

(3) The first verb requires an agent, and the second an object of action,

ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا "He (*i.e.* Zued) struck me, and I honoured Zued."

(4) The first verb requires an object of action, and the second an agent,

ضَرَبْتُ وَأَكْرَمَنِي زَيْدٌ "I beat him (*i.e.* Zued), and Zued respected me."

23. Be it observed, that in the four different species of contest just above enumerated, either the first verb* or the second may correctly have the governing power.

24. The two great Schools of Busruh and Koofuh are divided on the above points. The School of Busruh gave the governing power to the second verb, on account of its proximity to the noun; and the School of Koofuh prefer the governing power to the first verb, by way of preserving its precedence and rightful claim.

25. The rules of the Busruh School are as follow:

---

* According to De Sacy, it would appear that, in the case of two verbs demanding an agent, the preferring the governing power to the *first* verb, as the School of Koofuh do, is the more authorised mode of expression. Gram. Arab. vol. II. ch. xvii. pp. 246 et seq.

(1) If both verbs require an agent:

ضربني واكرمني زيدٌ "He (Zued) beat me, and Zued honoured me."

ضرباني واكرمني الزيدانِ "The two (Zueds) beat me, and the two Zueds honoured me."

ضَربُوني واكرمني الزيدُونَ "They (the Zueds) beat me, and the Zueds honoured me."

(2) If one verb requires an agent, and the other an object of action:

ضربني واكرمْتُ زيداً "He (Zued) beat me, and I honoured Zued."

ضرباني واكرمْتُ الزيدَيْنِ "The two (Zueds) beat me, and I honoured the two Zueds."

ضربوني واكرمْتُ الزيدِينَ "They (the Zueds) beat me, and I honoured the Zueds."

(3) If both verbs require an object of action, and are not of the description termed "Verbs of the mind" (افعال القلوب):

ضربْتُ واكرمْتُ زيداً "I beat, and honoured Zued."

ضربْتُ واكرمْتُ الزيدَيْنِ "I beat, and honoured the two Zueds."

ضربْتُ واكرمْتُ الزيدِينَ "I beat, and honoured the Zueds."

(4) If one verb requires an object of action, and the other an agent:

ضربْتُ واكرمني زيدٌ "I beat (Zued), and Zued honoured me."

ضَربْتُ واكرمني الزيدانِ "I beat (the two Zueds), and the two Zueds honoured me."

ضربْتُ واكرمني الزيدُونَ "I beat (the Zueds), and the Zueds honoured me."

26. When the two verbs are of the description termed "Verbs of the mind," افعال القلوب, the object of action of

the *first* verb must be expressed; for this reason, that the object of action of "Verbs of the mind" cannot correctly be suppressed, nor can the pronoun, having reference to the object of action, be correctly introduced before the object of action itself. Ex.

حَسِبَنِي مُنطَلِقاً وحَسِبْتُ زيداً منطلقاً "He (Zued) thought me going, and I thought Zued going;" *i.e.* "Zued thought I was departing, and I thought Zued was departing."

27. The following are the rules of the Koofuh School, who give the governing power to the first verb.

(1) If both verbs require an agent:

ضربني واكرمني زيدٌ "Zued beat me, and he (Zued) honoured me."

ضربني واكرماني الزيدانِ "The two Zueds beat me, and the two (Zueds) honoured me."

ضربني واكرموني الزيدونَ "The Zueds beat me, and they (the Zueds) honoured me."

(2) If one verb requires an object of action, and the other an agent:

ضربْتُ واكرمني زيداً "I beat Zued, and he honoured me."

ضَرَبْتُ واكرماني الزيدَيْنِ "I beat the two Zueds, and the two (Zueds) honoured me."

ضربْتُ واكرموني الزيدِينَ "I beat the Zueds, and they honoured me."

(3) If both verbs require an object of action, and are not "Verbs of the mind," then either of the following rules obtain; viz. either the object of action is suppressed,

or a pronoun is introduced; but the latter is the more correct:

ضربْتُ واكرمْتُ زيداً "I beat Zued, and I honoured (Zued)."

ضربْتُ واكرمْتُ الزيدينِ "I beat the two Zueds, and I honoured (the two Zueds)."

ضربْتُ واكرمْتُ الزيدِينَ "I beat all the Zueds, and I honoured (the Zueds)."

Or with the pronoun:

ضربْتُ واكرمْتُهُ زيداً "I beat Zued, and I honoured him."

ضربْتُ واكرمْتُهُمَا الزيدَينِ "I beat the two Zueds, and I honoured the two."

ضربْتُ واكرمْتُهُم الزيدِيْنَ "I beat the Zueds, and I honoured them."

(4) If one verb require an agent, and the other an object of action:

ضربني واكرمْتُ زيدٌ "Zued beat me, and I honoured (Zued)."

ضربني واكرمْتُ الزيدانِ "The two Zueds beat me, and I honoured (the two Zueds)."

ضربني واكرمتُ الزيدُون "The Zueds beat me, and I honoured (the Zueds)."

Or with the pronoun:

ضربني واكرمْتُهُ زيدٌ "Zued beat me, and I honoured him."

ضربني واكرمْتُهُمَا الزيدانِ "The two Zueds beat me, and I honoured the two."

ضربني واكرمْتُهُم الزيدُون "The Zueds beat me, and I honoured them."

28. When both the verbs are of the kind termed "Verbs of the mind," افعالُ القلوب, the object of action must be expressed.

حسبني وحسبتهما منطلقين* الزيدان منطلقاً "The two Zueds thought me going, and I thought the two (Zueds) going;" *i. e.* "the two Zueds fancied I was going, and I fancied they were going."

SECTION III.

ON THE INCHOATIVE المبتداء, AND THE ENOUNCER الخبر.

29. The inchoative or subject, and the enouncer or predicate, are two words construed independently of any grammatical construction. The first is the مسند اليه, "that of which something is predicated," and is called المبتداء, "the inchoative": the second is the مسند, "that by which

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* The expressing the object of action in this example (No. 28) is necessary, for this reason, that both the verbs حسبني and حسبتهما demand the object of action, منطلقاً; and the governing power has been given to the first verb, viz. حسبني. If, therefore, you cut off the word منطلقين, and say حسبني وحسبتهما الزيدان منطلقاً "The two Zueds thought me going, and I thought the two," then the elision of the second object of action of the "Verbs of the mind" takes place, and this is incorrect: and if you introduce a pronoun, it must be either a singular pronoun, as حسبني وحسبتهما اياه الزيدان منطلقاً "The two Zueds thought me going, and I thought the two this"; and then the second object of action does not correspond with the first object of action, viz. the word هما in the word حسبتهما, and this is incorrect: or you must introduce a dual pronoun, as حسبني وحسبتهما اياهما الزيدان منطلقاً; and then a dual pronoun has reference to a word in the singular, viz. منطلقاً, the word disputed by the two verbs, and this is incorrect: therefore, whenever the elision of the object of action, as well as the introduction of a pronoun, be incorrect, the object of action must be expressed.

this predication is made," and is termed الخبر "the enouncer." Ex.

زيدٌ قائمٌ "Zued (is) standing."

Here زيدٌ "Zued" is the inchoative. The government of them is logical.

30. Generally speaking, the inchoative is a definite noun, and the enouncer an indefinite one.

31. The inchoative and enouncer ought to be in the nominative case.

32. When an indefinite noun is qualified by an epithet, it may correctly be the inchoative. Ex.

لَعَبْدٌ مُؤمِنٌ خَيرٌ مِن مُشرِكٍ "The Orthodox slave is better than the Polytheist."

33. An indefinite noun, particularized in another way, may correctly be the inchoative. Ex.

أَرجلٌ في الدار امرأةٌ "Is there a man in the house, or a woman?"

ما احدٌ خيرٌ منك "There is not any one better than you."

شَرٌّ أَهَرَّ ذَا نَاب "Evil causes to bark those having teeth," *i.e.* the dogs.

في الدّارِ رجلٌ "There is a man in the house."

34. If of two nouns or words one be definite and the other indefinite, make the definite word the inchoative, and the indefinite word the enouncer.

35. If both nouns be definite, معرفة, either the one or the other may be the inchoative. Ex.

اللّٰهُ إِلٰهُنا "God (is) our God," *or*, "Our God (is) God."

آدمُ أَبُونَا "Adam is our father," *or*, "Our father is Adam."

مُحَمَّدٌ نَبِيُّنَا "Moohummud is our Prophet," or *vicê versâ*.

36. In certain cases, the inchoative, المبتداء,* is not regarded as the subject of the proposition, but as the attribute. Ex.

مَا قَائِمٌ زَيْدٌ "Zued (is) not standing?"

أَقَائِمٌ زَيْدٌ "Is Zued standing?"

In these examples, the inchoative is the attribute صِفَة, coming after the negative particle ما, and after the interrogative particle أ.

37. Sometimes the enouncer خبر is a nominal proposition, جملةٌ اسميةٌ. Ex.

زَيْدٌ أَبُوهُ قَائِمٌ "Zued his father, *i.e.* Zued's father, (is) standing."

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* There would appear to be some confusion and difference of opinion amongst Grammarians in regard to these terms, المبتداء and الخبر. De Sacy states, that in the very sentence quoted in No. 36, viz. مَاقَائِمٌ زَيْدٌ, the word زَيْدٌ is the inchoative and subject, and the word قَائِمٌ the enouncer and attribute, preceded by the negative particle ما. *Gram. Arab.* vol. II. No. 718. In the last edit. (1831) of De Sacy's Gram. Arab., the example given varies a little, inasmuch as the words are put in the dual instead of the singular number: مَاقَائِمَانِ الرَّجُلَانِ "The two men are not standing." Gram. Arab. vol. II. p. 515. No. 950. The point, according to De Sacy, appears to turn on the circumstance of the agreement or non-agreement, in gender and number, of the attribute with the subject, when preceded by a negative or interrogative particle; that is, if they so agree, the subject is the inchoative; and if not, the attribute becomes the inchoative governing the subject, which is then regarded as the agent in the nominative case.

In this example, زيدٌ is the subject and inchoative, and ابوهُ قائمٌ is a complete nominal proposition (No. 3.), which here performs the function of the predicate or attribute.

38. Sometimes the enouncer خبر is a verbal proposition, جملةٌ فعليّةٌ (No. 3.) Ex.

زيدٌ قامَ ابوهُ "Zued his father stood," *i.e.* "Zued's father arose."

In this example, زيدٌ is the subject and inchoative, having for a predicate the complete verbal proposition قامَ ابوهُ "His father arose," composed of a verb and an agent.

39. Sometimes the enouncer is a conditional proposition, جملةٌ شرطيّةٌ (No. 4.) Ex.

زيدٌ اِنْ جاءني اكْرِمْهُ "Zued, if he come to me, I will honour him."

40. Sometimes the enouncer is a circumstantial proposition, جملةٌ ظرفيّةٌ (No. 4). Ex.

زيدٌ خلفَكَ اوفي الدار "Zued (is) behind you, or in the house."

41. There must necessarily be a pronoun, as in the foregoing examples, having reference to the inchoative; but it may be omitted when the meaning is sufficiently evident from the context. Ex.

السَّمْنُ مَنْوانِ بدرهمٍ "The oil, two lb. for a dirhum."

البُرّ الكُرّ بستين درهماً "The wheat, 7100 lb. for sixty dirhums."

42. Sometimes the enouncer precedes the inchoative:

في الدّارِ زيدٌ "In the house (is) Zued."

43. There may correctly be several enouncers, اخبار; for a single inchoative. Ex.

زيدٌ عالمٌ عاقلٌ فاضلٌ صالحٌ "Zued (is) learned, wise, excellent, honourable."

SECTION IV.

ON THE PREDICATE OF THE PARTICLE "INNU" AND ITS SISTER PARTICLES.

خبرُ إنَّ واخواتها

44. This particle إنَّ, and its sister particles أنَّ, كأنَّ, لكنَّ, ليتَ, and لعلَّ, are put before the subject and predicate of a proposition, and govern the subject in the accusative and the predicate in the nominative case; and the predicate of إنَّ is the attribute. Ex.

إنَّ زيداً قائمٌ "Indeed, Zued (is) standing."

45. The rules enumerated in the foregoing section, in regard to the enouncer خبر or predicate, are also applicable to the predicate of these particles.

46. The predicate of إنَّ cannot precede the noun of إنَّ, except it be a ظرف, *i.e.* a circumstantial term of time or place. Ex.

إنَّ في الدار زيدٌ "Truly, Zued (is) in the house."

SECTION V.

ON THE NOUN OF THE DEFECTIVE VERB "KANU" AND ITS SISTER VERBS.

اسمُ كان واخواتها.

47. The verb كَانَ, and its defective sister verbs, viz. صَارَ, اَصْبَحَ, اَمْسَى, اَضْحَى, ظَلَّ, بَاتَ, مَابَرِحَ, مَافَتِئَ, مَازَالَ, مَا اَنْفَكَّ, لَيْسَ, مَادَامَ govern the inchoative, or مبتداء, in the nominative case; and it is called the noun of the verb كَانَ, and the enouncer خَبَر in the accusative; and it is called the predicate of the verb كَانَ, and the noun of the verb كَانَ is the subject مسند اليه of the proposition. Ex.

كان زيدٌ قائمًا "Zued was standing."

48. The predicates of the verbs may correctly be made to precede their nouns in the order of construction. Ex.

كَانَ قائمًا زيدٌ "Zued was standing."

49. The whole of the above imperfect verbs, with the exception of لَيْسَ and those verbs to which مَا is prefixed, may themselves be preceded by their predicate. Ex.

قائمًا كَانَ زيدٌ "Standing was Zued."

And so on of the rest.

SECTION VI.

ON THE NOUN OF THE TWO PARTICLES "MA" AND "LA," WHICH RESEMBLE THE VERB "LUESU."

اسم ماولا المشبهتين بليس.

50. These two particles govern their noun, which is the subject مسند اليه of the proposition, in the nominative case. Ex.

مازيدٌ قائماً "Zued is not standing."

لارجلٌ افضلَ منك "There is not any one better than you."

The particle لا is used with an indefinite نكرة noun only.

SECTION VII.

ON THE PREDICATE OF THE PARTICLE "LA," WHEN USED TO DENY THE EXISTENCE OF A THING IN GENERAL.

خبر لا لنفي الجنس.

51. The particle لا, of universal negation, governs its predicate, which is the predicate of the proposition in the nominative case. Ex.

لارَجُلَ قائمٌ "There is no one standing."

CHAPTER III.

ON ACCUSATIVES منصوبات.

52. There are twelve kinds of Accusatives, or words that are governed in the accusative case; as follows:

المفعول المطلق 1. The object of action absolute.

المفعول او المفعول به 2. The object of action.

المفعول فيه 3. The complement, indicating the time or place of action.

المفعول له 4. The circumstantial term, expressing the motive of the action.

المفعول معه 5. The circumstantial term, indicating the person or thing which has co-operated in the action with the agent.

الحال 6. The circumstantial term of state or condition.

التمييز 7. The specificative, or noun of specification.

المستثني 8. The thing excepted.

خبركان واخواتها 9. The predicate of the verb "*kanu*" and its sister verbs.

اسم إنّ واخواتها 10. The noun of the particle "*innu*" and its sister particles.

المنصوب بلا لنفي الجنس 11. The noun put in the accusative case by the particle "*la,*" in its character of universal negation.

خبرماولا المشبهتين بليس 12. The predicate of the particles "*ma*" and "*la,*" which resemble the verb "*luesu.*"

SECTION I.

ON THE OBJECT OF ACTION ABSOLUTE.

مفعول مطلق

53. The "object of action absolute" is the infinitive or noun of action مصدر, joined to the verb itself, or to a verb of equivalent signification. Ex.

ضربتُ ضربًا "I beat a beating," *i.e.* "I beat well."

قعدت جلوسًا "I sat a sitting."

54. It is introduced for various purposes: 1st, for giving emphasis to proposition. Ex.

ضربت ضرباً "I beat severely."

Or 2dly, to explain a particular mode. Ex.

جلستُ جِلْسَةَ القاري "I sat the mode of sitting of the Qooran-reader," *i.e.* "I sat the way the Qooran-reader sits."

Or 3dly, for the sake of enumeration. Ex.

جلستُ جلسةً اوجلستَين اوجلساتٍ "I sat one sitting, or two, or more."

Or 4thly, in order to specify, as the noun of specification تمييز. Ex.

ضربتهُ ضَرْبَةً وضَرَبَني طعنةً "I beat him with blows, and he beat me with piercing or thrusting."

55. Sometimes, where the meaning is evident, the verb may be suppressed; as you would say to a traveller, خيرَ مَقْدِم "Well of arriving," which stands for قدمتَ قدوماً خير مقدم "You have arrived well," *i.e.* "Right welcome!"

56. Sometimes the verb is prescriptively elided. Ex. سقياً "Refreshingly;" which stands for سقاك الله سقياً "May God drive thirst from you!" And again, شكراً "Thankfully," which stands for شكرْتُك شكراً "I thanked you heartily."

SECTION II.

ON THE OBJECT OF ACTION.

المفعول

57. This noun is the veritable objective complement of the verb. Ex.

ضربْتُ زيداً "I beat Zued."

قتلْتُ عمراً "I slew Oomr."

58. The noun which serves as object of action to a transitive verb is put in the accusative case. Ex.

لَمْ يَشْرَبْ خمرًا قط "He never drank wine."

59. Verbs doubly transitive, *i.e.* which have two objects of action, put both in the accusative case. Ex.

زوّجْتُ زيداً ابنةَ اخي "I have given in marriage to Zued the daughter of my brother."

60. The object of action of a transitive verb is sometimes placed before the verb; and this gives force to the expression. Ex.

اللّٰهَ نعبدُ لاَ الاوثانَ "(It is) God we worship, and not idols."

61. The object of action sometimes precedes the agent. Ex.

ضَرَبَ عمرًا زيدٌ "Zued beat Oomr."

62. When the meaning of the sentence is evident, the verb is sometimes elided; as, زيداً "Zued," in answer to the person who says مَن اَضرِبُ "Whom shall I strike?"

63. An ellipsis of the verb sometimes takes place, either (1) Agreeably to prescription; as follows:

امرأً ونفسَهُ (*lit.*) "The man and himself," *i.e.* "Leave the man to himself."

This was originally,

اُترُكْ امرأً ونفسَهُ "Let go the man," *i.e.* "Leave him to himself."

Again, انتهوا خيراً لكم
which is originally, انتهوا عن التثليث واقصدوا خيراً لكم
"Abstain from Trinitarianism, and aim at that which is good for you, viz. the Unity."

Again اهلاً, originally اتيتَ اَهْلاً, "You have come to your own," *i.e.* "Welcome!"

and سهلاً, originally وطئتَ سهلاً "You have put your foot on soft level ground."

(2) Agreeably to analogy; as follows:

ايّاكَ والاسدَ "Beware of the lion!"

Originally, اتّقِ نفسَكَ والاسدَ "Save yourself from the lion."

Again, الطريقَ الطريقَ "The road! the road!"

Originally, اِتّقِ الطريقَ الطريقَ "Beware of the road." "Fly the road."

SECTION III.

ON THE COMPLEMENT WHICH INDICATES THE TIME OR PLACE OF ACTION.

المفعول فيه

64. This complement indicates the time or place at which an action takes place: it is also called ظرف الزمان والمكان "The container of time and place." It is of two kinds, viz. unlimited; as for example, دَهْر "an age," حِيْن "time"; and limited, as يَوْم "a day," لَيْل "a night," شهر "a month," سَنَة "a year." It is uniformly put in the accusative case, the preposition في being understood. Ex.

صُمْتُ دَهْراً "I fasted an age."

سافرْتُ شهراً "I travelled for a month."

65. The foregoing examples have reference to "time."

The term of place, ظرف مكان, is likewise limited and unlimited. 1st, When limited, it is governed in the accusative case. Ex.

جلستُ خلفَكَ وامامَكَ "I sat behind you and before you."

2dly, When unlimited, it is not* governed in the accusative, but in the genitive case, because the preposition في is expressed. Ex.

جلستُ في الدّارِ وفي السّوقِ وفي المسجِدِ "I sat in the house, in the market, and in the mosque."

SECTION IV.

ON THE CIRCUMSTANTIAL TERM WHICH EXPRESSES THE MOTIVE OF THE ACTION.

المفعول لهُ

66. This term expresses the motive of the action; and is put in the accusative case in consequence of the preposition لِ being understood. Ex.

ضربتُهُ تاديبًا *i.e.* للتاديبِ "I beat him correctively," *i.e.* "for his correction," *i.e.* "in order to correct him."

قعدتُ عن الحربِ جبنًا *i.e.* للجُبنِ "I abstained from battle through cowardice."

SECTION V.

ON THE CIRCUMSTANTIAL TERM INDICATING THE PERSON OR THING WHICH HAS TAKEN PART IN THE ACTION.

المفعول معهُ

67. This term indicates the person or thing which has participated in the action with the agent. It is joined to

* Every noun of Itinerary measure, as مِيلٌ "A mile," and فَرسَخٌ "A parasang," is put in the accusative case.

the agent by the particle وَ, which has the signification of the preposition مَعْ "with," and governs the accusative case. Ex.

جاء البَرْدُ والطيالِسَةَ "The cold came with the cloaks;" *i.e.* "When winter came, the cloaks were required."

ماصنعْتَ وزيداً "What have you been doing with Zued?"

جِئْتُ انا وزيداً "I came with Zued."

68. If the verb be expressed, and the introduction of a simple conjunction be correct, the sentence may be expressed in two ways. Ex.

جِئْتُ انا وزيداً or زيدٌ "I came with Zued."

69. If the verb be not expressed, and the introduction of the conjunction be correct, the particle وَ will only perform the function of a simple conjunction. Ex.

ما لزيدٍ وعمرٍ "What are Zued and Oomr doing?"

70. If the introduction of a simple conjunction be incorrect, the noun coming after the و will always be in the accusative. Ex.

مَا لَكَ وزيداً "What are you doing with Zued?"

ما شانُكَ وعمراً "What have you to do with Oomr?"

SECTION VI.

ON THE CIRCUMSTANTIAL TERM OF STATE.

الحال

71. This noun is used to explain some circumstance relative to the state of the agent or object of action, or of both. Ex.

جاءني زيدٌ راكباً "Zued came to me riding."

ضربْتُ زيداً مشدوداً "I beat Zued when bound."

لقيْتُ عمراً راكبيْنِ "I met Zued, both of us being mounted, *i.e.* riding."

72. Sometimes there is no agent expressed. Ex.

زيدٌ في الدار قائماً "Zued (is) in the house standing."

73. Sometimes there is no object of action expressed:

هٰذا زيدٌ قائماً
The meaning of which is,
المشار اليه قائماً زيدٌ
} "The person pointed out as standing, is Zued."

74. The "Term of state," الحالُ, is always an indefinite noun نكرة; and the noun of which it expresses the state is generally definite معرفة, as has been shewn in the above examples.

75. If the noun, of which the "Term of state," الحال, expresses the condition, be indefinite, the "Term of state" will precede it. Ex.

جاءني راكباً رجلٌ "A man came to me riding."

And this is in order to prevent the "Term of state" from

being confounded with the attributive صِفَة, or adjective in the accusative case. Ex.

رائتُ رجلاً راكباً "I saw a man riding, or a riding man."

76. Sometimes the "Term of state" is an جملةٌ خبريّةٌ enunciative proposition. Ex.

جاءني زيدٌ وغلامهُ راكبٌ او يركبُ غلامهُ "Zued came to me when his slave was riding."

77. Sometimes, where the meaning is evident, the verb is elided; as you would say to a traveller, سالماً وغانماً "Securely and profitably;" *i.e.* "May you travel with safety and profit!"

SECTION VII.

ON THE SPECIFICATIVE, OR THE NOUN OF SPECIFICATION.

التمييز

78. The noun of specification is always indefinite, and is placed after nouns of number, measure, weight, distance, &c. in which the signification is vague, in order to render it specific. Ex.

عندي عشرون رجلاً "Near me (there are) twenty men."

عندي قفيزان برّاً "Near me (are) two measures (of) wheat."

منوان سمناً "Two pounds (of) fat."

جريبان قطناً "Two measures (of) cotton."

على الثمرة مثلها زبداً "Upon the dates is the same quantity (of) cream."

79. It is sometimes used when "quantity" is not intended. Ex.

خاتمٌ حديداً "A ring (of) iron."

سوارٌ ذهباً "A bracelet (of) gold."

80. It sometimes is used in order to define the meaning of the proposition with greater precision. Ex.

طابَ زيدٌ نفساً اوعلماً اوابا "Zued was fortunate as to person, or as to learning, or as to father."

SECTION VIII.

ON THE THING EXCEPTED.

المستثنى

81. This particular term excepts a part from the mass of persons or things primarily mentioned in a proposition. It is of two kinds; viz., "conjunct" or "homogeneous," متصّلٌ, and "disjunct" or "heterogeneous," منفطعٌ.

82. When "conjunct," it signifies that the thing excepted مُستثنى is homogeneous with the things or persons from which the exception is made مُستثنى منهُ, *i.e.* the word preceding the exceptive particle. Ex.

جاءني القومُ الّا زيداً "The tribe came to me, except Zued."

83. When "disjunct," it signifies that the thing excepted مُستثنى, and the things or persons from which the exception is made, are heterogeneous, or dissimilar in their nature. Ex.

جاءني القومُ الّا حماراً "The tribe came to me, save an ass."

84. The thing excepted, مُستثنى, is uniformly governed in the accusative case, under the following circumstances

(1) When found in an "assertive" sentence:

جاءني القومُ إلّا زيداً "The tribe came to me, save Zued."

(2) When the excepted thing, مُستثنى, precedes the thing or things from which the exception is made مُستثنى منهُ:

ماجاءني إلّا اخاكَ احدٌ "No one came to me, except your brother."

(3) When the thing excepted, مُستثنى, follows either of the particles ماخلا or ماعدا:

جاءني القومُ ما خلا زيداً "The tribe came to me, except Zued."

(4) When the thing excepted, مُستثنى, follows either of the verbs لَيْسَ or لايكون.

SECTION IX.

ON THE PREDICATE OF THE IMPERFECT VERB "KANU," AND ITS SISTER VERBS.

خبرُ كان واخواتها

85. The imperfect verb كَانَ and its sister verbs (No. 47) govern their predicate, which is the predicate or attribute of the proposition in the accusative case. The rules relating to the "Enouncer" خبرٌ (No. 29—43) apply to the predicate of these verbs; except that the predicate of these verbs may be correctly put before their nouns, notwithstanding the noun be "definite" معرفة; and this is not the case with the ordinary predicate. Ex.

كَانَ القائماً زيدٌ "Zued was standing."

SECTION X.

ON THE NOUN OF THE PARTICLE "INNU" AND ITS SISTER PARTICLES.

اسمُ إنَّ واخواتها.

86. These particles govern their noun (called اسمُ إنَّ "the Noun of Innu"), which is the subject of the proposition in the accusative case. Ex.

إنَّ زيداً قائمٌ "Indeed Zued (is) standing."

SECTION XI.

ON THE NOUN PUT IN THE ACCUSATIVE CASE, BY THE PARTICLE "LA," IN ITS CHARACTER OF UNIVERSAL NEGATION.

المنصوبُ بلا لنفي الجنس.

87. This word, which is the subject of the proposition, comes immediately after the negative لا. It is an indefinite noun, either in the state of construction with another word, or having connexion of a similar nature with a noun in the state of construction. Ex.

لاغلامَ رجلٍ ظريفٍ في الدار "There is not any slave of a witty man in this house."

لاعشرينَ درهماً في الكيس "There are not twenty dirhums in the purse."

88. If the noun coming after the negative لا be an indefinite noun in the singular number, it becomes indeclinable, and assumes over its final letter the vowel "Futha" (ـَـ). Ex.

لارجلَ في الدار "There is not a man in the house."

89. If the noun which follows the negative لا be a definite noun, or an indefinite noun with some word intervening between it and the negative, it will be in the nominative case; and in both these cases the negative must be repeated before each noun. Ex.

لا زيدٌ في الدارو لا عمروٌ "Nor Zued nor Oomr is in the house."

لا في الدار رجلٌ ولا امرأةٌ "There is no man nor woman in the house."

90. In such sentences as the following, the nouns may be both put in the nominative case or in the accusative case, without the "Tanween" or nasal vowels; or the one in the nominative and the other in the accusative case, or, *vice versâ*, without the nasal vowels. Ex.

لاحول ولا قوّة الا باللّٰه "There is neither power nor virtue, but in God."

91. Sometimes the noun of the negative "La" is elided, when the meaning is evident, لا عليك; which means لا باسَ عليك "Nothing on you;" *i.e.* "You have nothing to fear."

SECTION XII.

ON THE PREDICATE OF THE PARTICLES "MA" AND "LA" WHICH RESEMBLE THE VERB "LUESU."

خبرُ ماولا المشبهتين بليس

92. These two particles govern their predicate, which is the attribute مُسند in the accusative case. Ex.

مازيدٌ قائماً "Zued (is) not standing."

لارجلٌ حاضراً "There is not any man present."

93. The particle اِلّا must not precede the predicate, nor must the predicate precede the noun of these particles, nor the expletive particle اِنْ be introduced after the negative particle, otherwise the government is destroyed. Ex.

مَازيدٌ اِلّا قائمٌ "Zued is not but standing."

مَاقائمٌ زيدٌ "Zued is not standing."

مَا اِنْ زيدٌ قائمٌ "Zued is not standing."

CHAPTER IV.

ON GENITIVES (مجرورات).

94. The term مجرور "Mujroor" signifies a noun put in the genitive case. This noun is the "consequent" مضاف اليه in a sentence. It serves,

(1) As a complement to a preposition حرف جر.

Ex. مررتُ بزيدٍ "I passed by Zued."

خرجتُ مِن الدار "I went out of the house."

This species of connexion is expressed by the term جارومجرور, "a preposition and its genitive noun."

(2) As a complement to a noun substantive, or an adjective. Ex.

غلامُ زيدٍ "Slave of Zued."

جميلُ الوَجْهِ "Beautiful of countenance."

This species of connexion is termed اِضافة "connexion"; the antecedent is called المضاف "the annex," and the consequent المضاف اليه "that which receives the annex."

95. The antecedent مضاف must always necessarily be stripped of the nasal vowels, تنوين, and the ن of the dual and plural. Ex.

جاء غلامُ زيدٍ وغلاماَ عمرٍ "The slave of Zued, and the two slaves of Oomr, came."

جاء مُسْلمو مِصْر "The Mussulmen of Egypt came."

96. Annexion or relation is of two kinds: the one is termed "Perfect" or "Logical" relation, اضافة محْضة, or اضافة معنوِيّة; and the second, "Imperfect" or "Verbal" relation, اضافة غيرمحضة, or اضافة لفظيّة.

97. This relation, if "perfect," has, 1st, the force of the preposition لام understood; provided the consequent مضاف اليه is neither of the same genus as the antecedent مضاف, nor the ظرف (*i.e.* "the circumstantial term of time" or place") to it. Ex.

غلامُ زيدٍ "Zued's boy or slave;" *i.e.* غلامُ لزيدٍ "The slave belonging to Zued."

2dly, Is equivalent to the preposition مِنْ understood, when the consequent مضاف اليه is referrible to the same genus as the antecedent مضاف. Ex.

خاتمُ فِضّةٍ "A ring of silver;" *i.e.* خاتمٌ من فِضّةٍ "A ring from silver."

3dly, Is equivalent to the preposition في, if the consequent مضاف اليه be the "circumstantial term of time" ظرف to it. Ex.

ضَرْبُ اليَوْم "Beating of to-day;" *i.e.* ضرب في اليوم "Beating in the day," *i.e.* "in the course of the day."

98. "Imperfect" or "verbal" relation is that in which the antecedent مضاف is an active participle, or an adjective expressive of an attribute or a quality; and the consequent مضاف اليه is the subject of which the antecedent is the attribute. Ex.

ضاربُ زيدٍ "Beater of Zued."

حسنُ الوجهِ "Beautiful of countenance."

CHAPTER V.

ON APPOSITIVES توابع.

99. The Appositive is a noun added to another noun which has been previously expressed: its use is, to present the same person or the same thing under different points of view, or, otherwise, to modify and define the said person or thing. Of the Appositives there are five species; as follows:

النعت 1. The Qualificative.

التاكيد 2. The Corroborative.

العطف بالحروف او عطف النسق 3. The Conjunctive formed by a Particle, otherwise called the "Conjunctive of Order."

البدل 4. The Permutative, or word substituted.

العطف البيان 5. The Explicative Conjunctive.

SECTION I.

ON THE QUALIFICATIVE النعت

100. This appositive demonstrates the meaning of the noun to which it is apposed. Ex.

جاءني رجلٌ عالمٌ "A wise man came to me."

101. It also demonstrates the meaning of the word connected with the noun to which it is apposed. Ex.

جاءني رجلٌ عالمٌ ابوهُ "A man, whose father is learned, came to me."

102. When the appositive qualifies the noun to which it is apposed متبوع, it must agree with it in number, gender, and case; and it must be definite or indefinite, according to the noun. Ex.

جاءني رجلٌ عالمٌ وامرأةٌ عالمةٌ و رجلانِ عالمانِ ورجالٌ علماءُ وزيدٌ العالمُ وهندٌ العالمةُ "(There) came to me a wise man and a wise woman, and two wise men and many wise men, and Zued the Wise and Hind the Wise."

103. When the appositive qualifies the word connected with the noun to which it is apposed, it must agree with its apposed noun, in case; and it must be definite or indefinite accordingly. Ex.

ربّنا اخرجْنا من هذهِ القريةِ الظّالمِ اهلُها "O my God! take me out of this village, the inhabitants (of which are) oppressive!"

104. Sometimes this appositive is only used for commendation. Ex.

بسم الله الرحمٰن الرحيم "In the name of God the Merciful the Compassionate."

And sometimes only for blame. Ex.

اعوذ بالله من الشيطان الرجيم "I take refuge with God from Satan the execrable."

And sometimes only for emphasis. Ex.

نفخةٌ واحدةٌ "A single blow."

105. Sometimes an indefinite noun may be qualified by means of an enunciative proposition جملةٌ خبريّةٌ. Ex.

مررتُ برجلٍ ابوهُ قائمٌ "I passed by a man whose father (is) standing."

مررتُ برجلٍ قام ابوهُ "I passed by a man whose father was standing."

SECTION II.

ON THE CORROBORATIVE.

التاكيد

106. This appositive is used for the purpose of giving expression to a sentence; as the word "all," in the sentences "They are all come," "I have seen them all;" or the word "themselves," in the sentence "They are come themselves." Ex.

جاءني القومُ كُلُّهم "The tribe, the whole of them, came to me."

107. This appositive is of two kinds; viz. verbal لفظيٌّ, and logical معنويٌّ. The verbal consists in the repetition consecutively of the whole or part of a proposition. Ex.

جاءني زيدٌ زيدٌ "Zued, Zued came to me."

جاءجاء زيدٌ "Came, came Zued."

قامَ زيدٌ قامَ زيدٌ "Zued arose, Zued arose."

108. The logical consists in adding, after having specified the name of a thing, some one of the following words; viz. نفسٌ or عينٌ, corresponding to our terms

"self," "self-same," "himself," "herself," or "itself," and أَبْضَعُ, أَكْتَعُ, أَجْمَعُ, كِلْتَا, كِلَا, كُلٌّ, all meaning "the whole."

جاءني زيدٌ نفسُهُ والزيدان انفسهما و الزيدون انفسهم "(There) came to me, Zued himself and the two Zueds, their two selves and all the Zueds themselves."

And thus, in the same way, عَيْنُهُ and أَعْيُنُهما, and أَعْيُنُهم. Ex.

جاءتني هندٌ نفسُها وعينُها والهندان انفسهما واعينهما والهندات انفسهن واعينهن "There came to me Hind herself, and the two Hinds their two selves, and all the Hinds themselves."

109. The words كِلَا and كِلْتَا are used expressly for the dual number; كِلَا for the masculine, and كِلْتَا for the feminine. Ex.

جا الرجلان كِلَاهُما "The two men, both of them, came."

جاءت هندان كِلْتَاهُما "The two Hinds (women), both of them, came."

110. To the appositive كُلٌّ may sometimes be added another appositive, agreeing in number, gender, and case with the same noun which is already in apposition with كُلٌّ. Ex.

جاءني القومُ كلُّهم اجمعون "The tribe, the whole of them, all came to me."

جاء الجيشُ كُلُّهُ أَجْمَعُ "The army, the whole of it, all came."

111. To the foregoing appositives, كُلٌّ and أَجْمَعُ, sometimes others of precisely the same meaning are added. Ex.

جاء القومُ كلُّهم اجمعون اكتعون ابتعون ابضعون "The tribe, the whole of them, the entire, the full, the total came."

قامت النساءُ كلهنّ جمعُ كُتَعُ بُتَعُ بُضَعُ "The women, the whole of them, the full, the entire, the total arose."

SECTION III.

ON THE CONJUNCTIVE FORMED BY A PARTICLE; OTHERWISE CALLED THE CONJUNCTIVE OF ORDER.

العطف بالحروف.

112. This appositive is the word which is joined to another by means of a conjunction*. Ex.

قامَ زيدٌ وعمرٌو "Zued and Oomr arose."

113. Of the two nouns or words joined together by a conjunction, the first is called معطوف اليه, "The word bearing on the conjunct," *i.e.* "the co-conjunct"; and the last is called معطوف, "the conjunct."

114. If a noun be conjoined to a nominative-affix-pronoun, a distinct pronoun must be introduced, for emphasis' sake. Ex.

ضربْتُ انا وزيدٌ "I beat, I and Zued."

Unless some other word intervene. Ex.

ضربْتُ اليومَ وزيدٌ "I beat to-day and Zued."

115. If a word be conjoined to a pronoun in the genitive case, the genitive particle or preposition must be repeated. Ex.

مررْتُ بكَ وبزيدٍ "I passed by you and by Zued."

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* The Particles performing this connexion between the معطوف and معطوف اليه are as follows: وَ "and," فَ "and," ثُمَّ "then," حَتّٰى "and even," أَمْ "or with," أَوْ "or," بَلْ "but," لا "no," لٰكِنْ "but"; but this is only in their capacity of *Simple Conjunctions.*

SECTION IV.

ON THE PERMUTATIVE, OR WORD SUBSTITUTED.

البدلُ

116. This appositive is the word partially or wholly substituted for the noun to which it is apposed, and with which it ought to agree in case. It is of four kinds:

(1) بدلُ الكُلّ من الكُلّ "The change of the whole for the whole;" *i.e.* when any thing is enounced by one or more words, another enunciation is added to the same effect, but in a different point of view. Ex.

جاءني عمر اخوكَ "Oomr came to me, (I mean) thy brother."

(2) بدلُ البعض من الكُلّ "The change of a part for the whole;" *i.e.* when, after having expressed a thing by means of a noun, which signifies that thing entire, there be another added which restricts the signification to a part. Ex.

ضربتُ زيداً رأسَهُ "I struck Zued, (that is to say) his head."

جاءني القومُ بعضُهم "The tribe, (that is to say) some of them, came to me."

(3) بدلُ الاشتمال "The change of the contained for the container," or *vice versâ*. Ex.

سُلِبَ زيدٌ ثوبُهُ "Zued was stripped, (that is to say) his garment."

(4) بدلُ الغلط "The change of error;" *i. e.* when, after having said one word for another, the speaker corrects himself. Ex.

مررْتُ بكَلبٍ فَرَسٍ "I passed by a dog, (I mean to say) a horse."

جاءني زيدٌ جَعْفرٌ "Zued, (I would say) Jafir, came to me."

رأيتُ رجلاً حماراً "I saw a man, (I should say) an ass."

117. The appositive, if it be an indefinite noun, and the apposed noun a definite one, requires a qualifying epithet. Ex.

لَنَسْفعاً بالناصِيَةِ ناميةٍ كاذبةٍ "I will certainly lay hold of the forelocks, the false forelocks."

SECTION V.

ON THE EXPLICATIVE CONJUNCTIVE.

عطف البيا

118. The use of this appositive is as follows: when to a noun but little known is added another better known, in order to make the meaning still clearer, or to remove some ambiguity. Ex.

قام ابوحفصٍ عمرٌ "Aboo Hufs, (otherwise called) Oomr, stood."

قام ابوعبد الله عمرٌ "Aboo Ubdoollah, (called) Oomr, stood."

جاءني اخوكَ زيدٌ "Thy brother, (to wit) Zued, came to me."

119. This appositive differs but little from the first kind of "permutative" appositive, (No. 116). Ex.

انا ابْن التّارك البكْريّ بشرٍ عليه الطّيْر تَرْقُبُهُ وقوعاً "I (am) the son of the abandoner of Bukree, (by name) Bishr, on whom the birds are waiting, in expectancy of falling."

CHAPTER VI.

ON THE INDECLINABLE NOUN.

اسمٌ مبنيٌّ

120. There are eight kinds of indeclinable nouns, as follows:

المَضْمراتُ 1. The Pronouns.

اسماءُ الاشارة 2. The Demonstrative Articles.

الموصولات 3. The Conjunctives.

اسماءُ الافعال 4. Verbal Nouns.

الاصوات 5. The Interjections.

المركبات 6. The Compound Nouns.

الكنايات 7. The Substituted Expressions, *i.e.* words of a vague signification which are substituted for more definite expressions.

بعضُ الظروف 8. Certain circumstantial terms of time and place, called "ظروف "Containers."

SECTION I.

ON THE PRONOUNS.*

المُضْمِراتُ

121. The detached or isolated pronoun مُنْفَصِل ought

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* For the detail of the "nominative-isolated pronouns" انا "I," أنتَ "Thou," هُوَ "He," &c.; and of the "genitive and accusative-affix pronouns" ي and كَ and هُ, &c.; and of the "accusative-compound-isolated pronouns" إيّاي "Me," إيّاكَ "Thee," إيّاهُ "Him," &c.; the Reader is referred to the Etymological Volume of Lumsden; or De Sacy, vol. I. chap. vi. p. 454.

not to be introduced, unless there be difficulty in using the affix pronoun. Ex.

إيّاكَ نَعبُدُ "You we worship."

ما ضَرَبَكَ إلّا انا "Not (any one) has beaten, save I."

122. The pronoun is sometimes introduced at the commencement of a sentence, for emphasis sake. Ex.

قُلْ هُوَ اللّٰهُ أَحَدٌ "Say he, God is one."

هي هندٌ مَليحَةٌ "She, Hind, is beautiful."

123. When the predicate in any sentence is a definite noun or a noun of superiority, اسم تفضيل, with the particle مِن, an isolated pronoun may be introduced between the subject and predicate: and this pronoun is called the ضمير فصل "pronoun of separation," because it distinguishes the predicate from the epithet نعت. Ex.

زيدٌ هُوَ القائمُ "Zued (he) is standing."

كان زيدٌ هُوَ أفضَلَ مِن عمرٍ "Zued, he was better than Oomr."

كُنْتَ أنْتَ الرقيبَ عَلَيْهِم "You, were you, the watcher over them."

اللّٰهُ هُوَ الحيّ القيُّومُ "God, He, the Living, the Self-existing."

SECTION II.

ON THE DEMONSTRATIVE ARTICLES.*

اسماء الاشارة

124. See Lumsden; or De Sacy, vol. I. chap. iv. p. 434. Nos. 966—975.

* The matter under this head in the original treatise appertains to the Etymology and Inflexion Part of Grammar, to which the Reader is referred.

SECTION III.

ON THE CONJUNCTIVES.

125. The conjunctions and conjunctive words, be they nouns or be they adjectives, are all comprised by the Arabian Grammarians under the denomination مَوْصُولٌ. The conjunctions properly so called are named موصولٌ حرفيّ "particle-conjunctives"; and the conjunctive nouns and adjectives, موصولٌ اسميّ "noun-conjunctives."

126. The conjunctive adjectives, otherwise more commonly called "relative pronouns," necessarily require after them a conjunctive proposition, termed صلة "adjunction"; and there is this character peculiar to these relative pronouns, that they ought to be followed by a personal pronoun, either isolated or affixed, and agreeing with them in gender and number. Ex.

جاءني الذّي ابوهُ قائمٌ او قامَ ابوهُ "There came to me he who his father is standing," *i.e.* "He, whose father is standing or stood, came to me."

127. In the dialect of the بنو طيّ, ما "that which," مَنْ "he who," أيٌّ "which," أيّةٌ "fem.," and ذو, have the same meaning as the relative الذّي. Ex.

فانّ الماءَ ماءُ ابي وجدّي وبِبيري ذو حفرْتُ وذَوطَوَيْتُ "Truly this water is the water of my father and my grandfather; and of my well, which I dug and which I made."

128. Sometimes the definite article ال is used in the

sense of the relative الّذي; and its conjunctive preposition صِلَة is the active or passive participle. Ex.

جاءني الضاربُ زيداً *i.e.* جاءني الّذي يَضْرِبُ زيداً "The beater of Zued came to me," *i.e.* "He who is or was beating Zued came to me."

جاءني المَضْروبُ غلامُهُ "Came to me the beaten, his slave," *i.e.* "He whose slave is or was beaten came to me."

129. If the pronoun, having reference, عائِد, to the relative, be the object of action, it may be elided. Ex.

قامَ الّذي ضَرَبْتُ *or* ضَرَبْتُهُ "He whom I beat arose."

SECTION IV.

ON THE VERBAL NOUNS.

اسماءُ الافعال

130. Vid. Lockett's Shurhoo Miut Amil. Class ix. pp. 145 to 153; and De Sacy's Grammaire Arab. vol. II. chap. xxx. Nos. 690—696. and vol. I. Nos. 1190 et seq.

SECTION V.

ON THE INTERJECTIONS.

الاصوات

131. Vid. Etymology and Inflexion Volume of Lumsden; or De Sacy, vol. I. chap. vii. § v. p. 574.

SECTION VI.

ON THE COMPOUND WORDS.

المركّبات

132. Vid. Etymology and Inflexion Volume of Lumsden; or De Sacy, vol. I. chap. iii. § viii. No. 912.

SECTION VII.

ON THE SUBSTITUTED EXPRESSIONS.*

الكنايات

133. Under this head are comprised certain words of a vague signification, which take the place of other words of a definite signification; as, كَمْ "How many?" "How much?" كَذَا "So much"; كَيْتَ and ذَيْتَ "So," "In such a manner." Vid. Lockett, Shurhoo Miut Amil. Class viii. p. 142; and De Sacy, Grammaire Arab. vol. II. chap. v. No. 135. p. 66. and chap. 32. Nos. 1121—1124. pp. 573, 574.

SECTION VIII.

ON CERTAIN CIRCUMSTANTIAL TERMS OF TIME AND PLACE.

بعضُ الظروف

134. There are several "terms of time and place" which are indeclinable; such as قبلُ "before," بعدُ "after," فوقُ "above," تحتُ "below". Ex.

لِلّٰهِ الامرُ مِن قبلُ ومِن بعدُ "Of God, the command is before and after."

Here the terms من قبلُ and مِن بعدُ stand for مِن قبلِ كلّ شيءٍ "From before every thing," and مِن بعدِ كلّ شيءٍ "From after every thing."

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* The whole Section in the "Hidayut-on-Nuhvi" is taken up with rules relative to the Particle كَمْ; which particular word is treated of in Lockett, p. 142. Vid. Text, and Annotations.

135. The above terms are here used adverbially: when used as prepositions, they are declinable.

136. The word حَيْثُ "Where?" is one of these terms.

Ex.

اِجْلِس حَيثُ زيدٌ جالِسٌ "Sit where Zued is sitting."

سَنَسْتَدْرِجهم مِن حَيْثُ لا يعلمون "I will quickly consign them where they will not know."

اماترى حيثُ سهيلٍ طالعاً "Do you not see where the star Canopus is rising?"

نَجْماً يُضِيءُ كالشِّهاب ساطعاً "A bright star, it shines like the Sihab."

137. The word اِذا has particular reference to future time, and, if added to a verb in the past tense, gives it a future signification. Ex.

إِذا جاء نصرُ اللهِ "When the assistance of God shall come."

138. It also has a conditional meaning, and ought to have after it either a nominal or verbal sentence. Ex.

اتيتُكَ اِذا الشمسُ طالعةٌ "I will come to you when the sun is rising."

اتيتُكَ اِذا طَلَعَتْ الشَمْسُ "I shall come to you when the sun shall rise."

139. It is sometimes used to express the sudden appearance of any thing, in the sense of "Behold!" "Lo!" and then the inchoative may be correctly used after it.

Ex.

خرجْتُ فاِذا السَبُعُ واقفٌ "I came out, and, lo! a wild beast was standing."

140. The word اِذْ has particular reference to past time;

and either a nominal or verbal sentence may be used after it. Ex.

اتيتك اذ الشّمسُ طالعةٌ or طلعت الشمسُ "I will come to you when the sun has risen."

141. The words أَيْنَ "Where?" and انّى "Where?" are used interrogatively. Ex.

أَيْنَ تَمْشي "Where are you going?"

انّى تَقْعُدُ "Where will you sit?"

142. They are also used in a conditional sense. Ex.

أَيْنَ تَجْلِس أَجْلِس "Where you sit, I will sit."

انّى تقعد اقم "Where you sit, I will stand?"

143. The word متى "When?" is used interrogatively and conditionally. Ex.

مَتَى تسافرُ "When shall you set out on your travels?"

متى تَصُمْ أَصُمْ "When you shall fast, I shall fast."

144. The word اِيّانَ is used interrogatively. Ex.

ايّان يَومُ الدّين "When (is) the day of Judgment?"

145. The word كَيْفَ is used interrogatively with reference to present time. Ex.

كَيْفَ أَنْتَ *i.e.* في أيِّ حال "How are you?" meaning, "In what condition?"

146. The words مُذْ and مُنْذ are used to indicate the

commencement of a certain period of time, past or present, if used in answer to the word مَتَى. Ex.

ما رأيتُ زيداً مُذ يوم الجمعة "I have not seen Zued since Friday."

In answer to the person who asks—

متى ما رأيتَ زيداً "Since when have you not seen Zued?"

147. They are used to indicate the whole time, if in answer to the word كَمْ "How much?" Ex.

ما رأيتُهُ مُذ يَوْمَان "I have not seen him these two days."

In answer to the person who asks—

كم مُدَّةً ما رأيتَ زيداً "How long have you not seen Zued?"

148. The words لَدَى and لَدُنْ are used in the sense of the preposition عِنْد "near," "with." Ex.

المالُ لدَيْكَ "The property (is) with you."

And the difference between these words and عِنْد is this, that by عِنْد is not implied the actual presence which is by لَدَى and لَدُنْ. The word لَدُنْ is written variously: لَدُنَ, لَدُنِ, لُدُنْ, لَدْ, لُدْ, and لَدُ.

149. The word قَطْ is used to give emphasis to the negative past tense. Ex.

ما رأيتُ قَطّ "I saw not ever."

150. The word عَوَضْ is used to corroborate the future negative. Ex.

لا أَضْرِبُهُ عَوَضْ "I will not beat him ever."

CHAPTER VII.

ON THE NUMERALS.

اسماءُ العدد

151. With all the Numerals, from Three and upwards, a noun of specification must necessarily be used. With the numerals from Three to Ten (3—10) the specified noun will be put in the genitive case plural; except when the numeral مائةٌ happens to occupy the position of the specified noun, and this numeral will be in the genitive case singular. Ex.

ثلاثةُ رجالٍ "Three men."

عَشَرَةُ رجالٍ "Ten men."

ثلاثُ نِسْوةٍ "Three women."

عشرُ نِسْوةٍ "Ten women."

ثلاث مائةٍ الي تسع مائةٍ "Three hundred up to nine hundred."

152. The aforesaid, viz. 3 to 10, may be used as adjectives; and in such case they must agree with the noun, specifying the thing numbered, in gender and case. Ex.

كان لهُ بَنُونَ ثلاثةٌ وبناتٌ خمسٌ "He had three sons and five daughters."

153. All the numerals from Eleven to Nineteen (11—19), and the tens from Twenty to Ninety (20—90), and the numerals composed of tens and units from Twenty-one to Ninety-nine (21—99), all govern the noun of the thing

numbered in the accusative case singular, as a noun of specification, مُمَيِّز. Ex.

أَحَدَ عَشَرَ رجلاً "Eleven men."

احدي عَشْرَةَ امراةً "Eleven women."

تسعةً وتسعون رجلاً "Ninety-nine men."

تسع وتسعون امراةً "Ninety-nine women."

154. With all the numerals composed of tens and units, above twenty, the units must always be placed before the tens. Ex.

ثلاثةٌ وثمانُون عامةً "Three-and-eighty years."

155. All the numerals from twenty to ninety-nine (20—99) conform, with reference to the other parts of speech, to the ordinary rules of Syntax. Ex.

مررتُ بخمسٍ واربعين ناقةً "I passed by five and forty she-camels."

ذبحتُ ستاً وتسعين شاةً "I slaughtered six and ninety sheep."

156. After the numerals of hundreds and thousands, as مائةٌ "one hundred," مائتا "two hundred," &c., الفٌ "one thousand," and الفانِ "two thousand," &c., the noun specifying the thing numbered will uniformly be in the genitive case singular. Ex.

مائةُ رجلٍ "One hundred men."

مائتا حمارٍ "Two hundred asses."

خمسُ مائةِ كلبٍ "Five hundred dogs."

الفُ مدينةٍ "One thousand cities."

الفا كتابٍ "Two thousand books."

CHAPTER VIII.

ON THE GENDER OF NOUNS.

مذكرو مونّث

157. Vide Lumsden's Arabic Grammar, chap. xvii. pp. 641 to 649; or De Sacy, Gram. Arab. vol. I. livre ii. chap. iii. sect. 6. p. 343.

CHAPTER IX.

ON THE DUAL NUMBER.

المثنّي

158. Vide Lumsden, chap. xiii. pp. 502 to 511; or De Sacy, vol. I. livre ii. chap. iii. sect. 7. p. 352. Nos. 815—821.

CHAPTER X.

ON THE PLURAL.

المَجْمُوع

159. Vide Lumsden, chap. xiii. sect. 2. pp. 511 to 519. and sect. 3. pp. 519 to 529; and chap. xiv. sects. 1, 2, 3, 4. pp. 529 to 609; or De Sacy, vol. I. liv. ii. chap. iii. § 7. p. 354. Nos. 822 et seq.

CHAPTER XI.

ON THE INFINITIVE.

المَصْدَر

160. Vide Lockett's Shurhoo Miut Amil. Second Analogous Governor, pp. 195 to 213; and De Sacy's Grammaire Arabe, vol. II. chap. xi. p. 161. Nos. 272 et seq. and chap. xxii. p. 554. Nos. 1058—1063.

CHAPTER XII.

ON THE ACTIVE PARTICIPLE.

اسم الفاعل

161. Vide Lockett's Shurhoo Miut Amil. Third Analogous Governor, pp. 203 to 207; and De Sacy's Grammaire Arabe, vol. II. chap. xii. p. 179. Nos. 299 to 316. and chap. xix. p. 546. Nos. 1039 to 1045.

CHAPTER XIII.

ON THE PASSIVE PARTICIPLE.

اسم المفعول

162. Vide Lockett's Shurhoo Miut Amil. Fourth Analogous Governor, pp. 208 to 211; and De Sacy, Gram. Arabe, vol. II. chap. xii. p. 191. Nos. 317 to 325. and chap. xx. p. 549. Nos. 1046—1050.

58159

CHAPTER XIV.

ON THE ADJECTIVE, OR ATTRIBUTE.

الصِّفَةُ المُشَبَّهَةُ

163. Vide Lockett's Shurhoo Miut Amil. Fifth Analogous Governor, pp. 212 to 214; and De Sacy's Grammaire Arabe, vol. II. chap. xii. p. 194. Nos. 326 et seq. and chap. xxii. p. 551. Nos. 1051—1057.

CHAPTER XV.

ON THE NOUN OF SUPERIORITY.

اسمُ التَّفْضِيل

164. This noun corresponds with the comparative and superlative degrees of comparison in other tongues. Ex. "

زيدٌ أَعْلَمُ مِنْ عمرٍو "Zued (is) more learned than Oomr."

زيدٌ أَعْلَمُ النَّاس "Zued (is) the most learned of men."

165. The measure of this noun is invariably أَفْعَلُ for the masculine gender, and فُعْلَى for the feminine. According to general opinion, it can only be derived from verbs of the triliteral radical class; and these should, moreover, be perfect verbs, تامّ, and not significant of colours or personal defects.

166. In the case of all verbs from which the measure أَفْعَلُ cannot be derived, the sense of superiority must be expressed by circumlocution. Some word significant of

beauty or ugliness, strength or weakness, hardness or softness, &c., must first be formed on the measure أَفْعَلُ, and followed by the infinitive of the required verb, governed as the noun of specification in the accusative case. Ex.

هٰذا اشدُّ بياضاً مِن ذلكَ "This is stronger as to whiteness," *i.e.* "whiter than that."

زيدٌ أَسْرَعُ انطلاقاً مِن عمرٍو "Zued is quicker as to going," *i.e.* "a faster goer than Oomr."

هُوَ أَكْثَرُ اضطراباً مِن زيدٍ "He is more frequent as to restlessness," *i.e.* "more restless than Zued."

167. This noun is used in three different ways; viz. 1st, as an antecedent مضاف in a definite state of construction with another noun or adjective; 2dly, in an absolute manner with the definite article; and, 3dly, free of all construction, with the preposition مِنْ "from." Ex.

أَفْضَلُ النَّاسِ "The best of men."

زيدٌ الأَفْضَلُ "Zued the best."

زيدٌ أَفْضَلُ مِن الناس "Zued (is) the best from among men."

168. When this noun is the antecedent مضاف, it may either be put in the singular number, masculine gender; or be made to agree in gender and number with the noun with which it is connected. Ex.

زيدٌ افْضَلُ القوم "Zued (is) the best of the tribe."

الزيدان أَفْضَلُ القوم "The two Zueds (are) the best of the tribe."

الزيدون أَفْضَلُ القوم "The Zueds the best of the tribe."

الزيدان افضلا القوم "The two Zueds the two best of the tribe."

الزيدون افْضلُوا القوم "The Zueds all the best of the tribe."

169. This noun, when used with the definite article, ought to agree in gender and number with the noun or pronoun which it qualifies. Ex.

زيدٌ الافضلُ "Zued the best."

الزيدان الافضلان "The two Zueds the two best."

هما الصُّغْرَيَانِ "Those are the two very smallest women."

هُمُ الأَفْضَلُونَ بَيْنَ الناس "Those are the most excellent among men."

170. This noun, when used, free of all construction, with the preposition مِنْ, must always be in the masculine singular. Ex.

زيدٌ والزيدان والزيدون وهندٌ والهندان والهندات أَفْضَلُ من عمرٍو "Zued and the two Zueds, and all the Zueds and Hind, and the two Hinds and all the Hinds, are better than Oomr."

الفِتْنَةُ اشَدُّ مِن القتل "Sedition is worse than murder."

نَحْنُ أَحَقُّ بالمُلْكِ مِنهُ "We have more rigllt to the government than he."

171. In all the foregoing examples, the agent of this noun is the pronoun concealed in the noun itself: but there are some very rare examples*, in which, after the noun of superiority, the noun which serves as the subject is considered as the agent, and put, as such, in the nominative case. Ex.

ما رايتُ رجلاً أحسَنَ في عينهِ الكُحْلُ في عينِ زيدٍ "I have not seen any man in whose eyes the collyrium was more beautiful than in those of Zued."

* The Author of the "Hidayut-oon-Nuhvi" says there is much to be said, and much difference of opinion, on this point.

CHAPTER XVI.

ON THE VERB.

الفعل

172. The rules relative to the classification of verbs, to the inflexions of the past and aorist tenses, and to the inflexions of the imperative and prohibitive moods, and to the conjugations of triliteral radical verbs, &c., are to be found in Lumsden, chap. iii. iv. and v. pp. 92 to 162; or in De Sacy, vol. I. liv. ii. chap. ii.

173. Such portion of the contents under this head as relates to the particular particles which render the final letter of the aorist tense "Nusub," نصب, is contained in Mr. Lockett's Shurhoo Miut Amil. Class v. pp. 115 to 118. And such portion as relates to the particular particles, which, being prefixed to the aorist tense of verbs, render the final letter جزم or quiescent—and to other particular words, which, possessing a hypothetical signification, also render the final letter of the aorist جزم or quiescent—is comprised in Lockett's Shurhoo Miut Amil. Class vi. pp. 121 to 126; and Class vii. pp. 128 to 135.

CHAPTER XVII.

ON THE VERBS OF THE MIND.

افعال القلوب

174. Vide Lockett's Shurhoo Miut Amil. Class xiii. pp. 181 to 191; and De Sacy's Grammaire Arabe, vol. II. chap. xxii. p. 296. Nos. 497 et seq.; and chap. xxxvii. p. 580. Nos. 1145 to 1156.

CHAPTER XVIII.

ON THE IMPERFECT VERBS.

الافعال الناقصة

175. Vide Lockett's Shurhoo Miut Amil. Class x. pp. 154 to 163; and De Sacy's Grammaire Arabe, vol. II. chap. xxiii. p. 299. Nos. 503 et seq.; and chap. xxxiv. p. 575. Nos. 1127 to 1134.

CHAPTER XIX.

ON THE VERBS OF PROPINQUITY.

افعال المقاربة

176. Vide Lockett's Shurhoo Miut Amil. Class xi. pp. 166 to 171; and De Sacy's Grammaire Arabe, vol. II. chap. xiv. p. 213. Nos. 358 et seq.; and chap. xxxv. p. 577. Nos. 1135 to 1139.

CHAPTER XX.

ON THE VERBS OF PRAISE AND CENSURE.

افعال المدح والذّم

177. Vide Lockett's Shurhoo Miut Amil. Class xii. pp. 173 to 179; and De Sacy's Grammaire Arabe, vol. II. chap. xv. p. 221. Nos. 371 et seq., and chap. xxxvi. p. 578. Nos. 1140 to 1144.

CHAPTER XXI.

ON THE VERB OF ADMIRATION.

فعل التعجّب

178. This verb, which is used for the purpose of expressing surprise and admiration, has two forms; viz. مَا أَفْعَلَ and أَفْعِلْ بِهِ. With the first of these forms, the noun or pronoun designating the person or thing which is the object of admiration is placed immediately after the verb, and is put in the accusative case. Ex.

مَا أَحْسَنَ زَيْدًا "How beautiful is Zued!"

179. Under the second form أَفْعِلْ بِهِ, the word which expresses the object of admiration is put in the genitive case, and is preceded by the preposition بِ. Ex.

أَحْسِنْ بِزَيْدٍ "How beautiful is Zued!"

أَسْمِعْ بِهِمْ وَأَبْصِرْ "How clearly they will hear and see!" *or*, "They will hear and see very clearly."

180. It is a disputed point with Grammarians, whether, in any sentence with the verb of admiration, any transposition of words may be made, or any word introduced between the verb and object of admiration. According to some, a circumstantial term of time or place, ظرف, or a preposition with its complement, may intervene. Ex.

ما أَحْسَنَ اليَوْمَ زيداً "How beautiful is Zued to-day!"

مَا أَحْسَنَ في البَيْجَا لِقَاءَها وَأَكْثَرَ في الدِّرْبات عطاءها "How beautiful is its aspect in the day of battle! and how abundant are its gifts in time of scarcity!"

CHAPTER XXII.

ON THE PARTICLE.

حرف

181. There are fourteen kinds of Particles, as follows:

حروف الجرّ 1. The Particles of Attraction, or Prepositions which govern the Noun in the Genitive Case.

حروف المشبّهة بالفعل 2. The Particles resembling Verbs.

حروف العطف 3. The Conjunctions.

حروف التّنبيه 4. The Particles of rousing the Attention.

حروف النداء 5. The Vocative Particles.

حروف الايجاب 6. The Particles of Affirmation.

حروف الزيادة 7. The Redundant Particles.

حرفا التّفسير 8. The two Particles of Elucidation.

حروف المصدر 9. The Infinitive Particles, *i.e.* Particles with the functions of an Infinitive, or Noun of Action.

حروف التّحضيض 10. The Particles of Excitement.

حرف التّوقّع 11. The Particle of Expectation, *i.e.* indicative of a thing which is expected.

حرفا الاستفهام 12. The two Particles of Interrogation.

حروف الشّرط 13. The Conditional Particles.

حرف الرّدع 14. The Particle of Indignation.

SECTION I.

ON THE PREPOSITIONS.

حروف الجر

182. Vide Lockett's Shurhoo Miut Amil. Class i. pp. 18 to 82; and De Sacy's Grammaire Arabe, vol. II. chap. xxx. p. 389. Nos. 677 et seq., and p. 561. Nos. 1075, 1076., and vol. I. chap. vii. p. 468. Nos. 1032 to 1106.

SECTION II.

ON THE PARTICLES RESEMBLING VERBS.

حروف المشبّهة بالفعل

183. Vide Lockett's Shurhoo Miut Amil. Class ii. pp. 83 to 99; and De Sacy's Grammaire Arabe, vol. II. chap. v. p. 61. Nos. 125 et seq., and chap. xxvi. p. 561. Nos. 1077 to 1083.

SECTION III.

ON THE CONJUNCTIONS.

حروف العطف

184. The conjunctions are ten in number, viz. (1) وَ "and"; (2) فَ "and," "but," "in that case," "in consequence,"

"for fear that"; (3) ثُمَّ "then," "afterwards," "after that," "and then"; (4) حَتَّى "and also," "even to"; (5) أَوْ "or," "unless that," "except that"; (6) أَمَّا "but," "now," "and"; (7) أَمْ "or"; (8) لا "not"; (9) بَل "but"; (10) لَكِنْ "but."

185. The conjunction و* indicates a simple junction.

Ex.

جاءني زيدٌ وعمرٌ "Zued and Oomr came to me."

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* The conjunction و is used in various other senses, viz. in swearing, and as synonymous with رُبَّ "many," "few," &c.; but then it is regarded as a preposition, and not as a simple conjunction.

N.B. The difference which Arabian Grammarians recognise between the conjunctions ف and و is this, that ف, notwithstanding the simple function, expresses the order of the things or of the events which the second (و) does not. Thus, when you say جاءني زيدٌ فعمرٌو, it signifies that Zued and Oomr are come to me, but that Oomr came after Zued: and if you say جاءني زيدٌ وعمرٌو, it signifies simply that Zued and Oomr came to see me, without indicating the order in which they came.

† The conjunction ف has a variety of meanings in the following sentence:

غزالٌ مرّةً عطَشَ فأتى الى عين ماءٍ يَشْرَبُ فنَظَرَ خيالَهُ في الماءِ فحزِنَ لدِقّةِ قوائمِهِ

"A gazelle was once thirsty: she therefore, or consequently (ف), came to a spring of water to drink; she then (ف) saw her own image in the water, and, by reason of (ف) that, was grieved at the leanness of her legs."

It also has the meaning of "For fear that," "In order that," in the following sentences:

لا تَسرِقُوا فيَقْتلكُمُ السّلطانُ "Steal not, for fear that the Sultan kill you."

زوّجني ابنَتَكَ فأُصْلِحَ شانَكَ "Give me your daughter in marriage, in order that I may put your affairs in order."

186. The conjunction فَ† serves ordinarily to join two sentences together, and indicates a certain order of things or events without the lapse of any interval. Ex.

جاءني زيدٌ فعمرٌ "Zued came to me, and then Zued."

Here the فَ indicates that "Zued" came first, but that "Oomr" came immediately after.

187. The conjunctions ثُمَّ and حتّي imply an order of things or events with the lapse of a certain interval; and there is this difference between them, that the interval implied by حتّي is shorter than that implied by ثُمَّ. Ex.

دَخَلَ زيدٌ ثُمَّ خالدٌ "Zued entered, and afterwards Khalid."

قدم الحاجُّ حتّي المشاة "The Pilgrim, and also the pedestrians, arrived."

The word حتّي sometimes implies that the "conjunct word" معطوف is included in the "co-conjunct word" معطوف اليه. Ex.

مَات النّاسُ حتّي النبياءُ "The men died, even to the Prophets."

188. The three conjunctions, اَوْ, and امّاَ, and اَمْ, have all much the same meaning, viz. the indefinite confirmation of one of two acts, without reference more to the one than the other. Ex.

مررْتُ برجلٍ او امْراةٍ "I passed by a man or a woman."

189. The conjunction اِمّاَ ought correctly to precede the conjunction اَوْ. Ex.

زيدٌ اِمّا كاتبٌ او اُمّيٌ "Zued is either learned or stupid."

190. The conjunction اَمْ is of two kinds; viz. "adjunct"

مُتّصَل, or "disjunct" مُنقطِع. There are three conditions attending the use of the adjunct أَمْ: 1st, that a *humza* (أ) precede it. Ex.

ازيدٌ عندك أَمْ عمرٌو "Is Zued with you, or Oomr?"

2dly, That the word next to the conjunction be like the word next to the "humza" أ, *i.e.* two similar kinds of nouns, or two similar kinds of verbs.

ازيدٌ عندك ام عمرٌو "Is Zued with you, or Oomr?"

اقام زيدٌ ام قَعَدَ "Is Zued standing, or is he sitting?"

3dly, That the interrogation be specific, so that the answer of أَمْ be definite. Ex.

ازيدٌ عندك ام عمرٌو "Is Zued with you, or Oomr?"

It is evident that, in the answer to this question, either the one or other personage must be specified.

191. The "Disjunct," أَمْ, has the sense of the conjunction بَلْ "but," accompanied with a "humza" أ; as if, on seeing an object indistinctly at a distance, you were to say, with some degree of certainty, إنّها لابلٌ "It is indeed a camel!" and afterwards, on some doubt arising as to whether it were a sheep or not, you were to say أَمْ شاةٌ "or a sheep," with the intention of running away from your first assertion, and commencing with a second question, meaning اهي شاةٌ "Is it a sheep?"

192. The conjunction لا is used to negative in a second word what has been affirmed in a previous one. Ex.

جاءني زيدٌ لا عمرٌ "Zued came to me, not Oomr."

193. The conjunction بَلْ indicates aversion from one term in favour of a second, which it confirms. Ex.

ماجاءني زيدٌ بَلْ عمرٌ "Zued did not come to me, but Oomr."

194. The conjunction لكنْ is used to explain some uncertainty supposed to exist in the first branch of a compound proposition: it can therefore only occur between two sentences contrasted with each other by reason of some opposition contained in them. Ex.

ما جاءني زيدٌ لكنْ جاء عمرٌ "Zued did not come to me; but Oomr came."

قام بكرٌ لكن خالدٌ لَمْ يقمْ "Bukr arose, but Khalid arose not."

SECTION IV.

ON THE PARTICLES OF ROUSING THE ATTENTION.

حروف التَّنْبيه

195. These particles are three in number; viz. أَلَا "Come on," أَمَا and هَا "Behold," "Here is." They are used for the purpose of attracting the attention of the person addressed.

196. أَلَا and أَمَا are used either in nominal or verbal propositions. Ex.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ "Know that, verily, they are the seditious ones."

أَمَا وَالَّذِي أَبْكَى وَأَضْحَكَ وَالَّذِي أَمَاتَ وَأَحْيَا وَالَّذِي أَمْرُهُ الْأَمْرُ "Know for sure I swear by Him who caused to weep and to laugh, and by Him who put to death and restored to life, and by Him whose mandate is *the* mandate."

أَلَا لَا تَفْعَلْ "Take care, do not do (this)!"

أما لا تَضْرِبْ "Be sure do not strike!"

197. The particle هَا is used either in a proposition or with a single word. Ex.

هَا زَيدٌ قَائِمٌ "Behold! Zued is standing."

هٰذَا "(Remember) this."

SECTION V.

ON THE VOCATIVE PARTICLES.

حروف النداء

198. Vide Lockett's Shurhoo Miut Amil. Class iv. pp. 111 to 113; or De Sacy's Grammaire Arabe, vol. II. chap. vi. p. 88. Nos. 167 et seq., and chap. xxviii. p. 568. Nos. 1102 to 1108.

SECTION VI.

ON THE PARTICLES OF AFFIRMATION.

حروف الايجاب

199. These particles are six in number; viz. نَعَمْ "Yes," بَلَي "Yes, indeed," اِيْ "Yes," أَجَل "Yes," جَيْر "Even so," إِنَّ "Yes."

200. The particle نَعَمْ expresses assent to a sentence previously uttered, whether affirmative or negative; as, اجاءك زيدٌ "Is Zued come to you?" Answer, نَعَمْ "Yes." Or, مَا اجاءك زيدٌ "Is Zued not come to you?" Answer, نَعَمْ "Yes."

201. The particle بلي is used, 1st, after a proposition interrogatively negative, to affirm the contrary. Ex.

الستُ بربِّكُم "Am I not your supporter?"

Answer,

قالوا بَلي "They said, 'Surely.'"

And, 2dly, after a proposition enunciatively negative; as, لَمْ يَقُمْ زيدٌ "Zued is not standing." Answer, بَلي "Yes," *i.e.* قد قَامَ "He is indeed standing."

202. The particle اِيْ is used for affirmation, after an interrogation; and accompanied with a form of oath; as, هَل كان كذا "Was it so?" Answer, اي واللّٰه "Yes, by God!"

203. The particles أَجَلْ, جَيْر, and اِنَّ, are used in acknowledgment of an affirmation; as, جاءزيدٌ "Zued is come." Answer, أَجَل "Yes," or جَيْر "Even so," or اِنَّ "Yes," *i.e.* "I acknowledge the truth of the affirmation."

SECTION VII.

ON THE REDUNDANT PARTICLES.

حروف الزيادة

204. These particles are seven in number; viz. أَن, اِنْ, لا, ما, مِنْ, بِ, and ل.

205. The particle اِنْ is redundant when used with the negative مَا. Ex.

ما اِنْ زيدٌ قائمٌ "Zued is not standing."

Or when used with the infinitive, ما. Ex.

انْتَظِرْ ما انْ يَجْلِسَ الاميرُ "Wait until the Ameer sit," *i.e.* "until the sitting of the Ameer."

Or when used with لَمَّا. Ex.

لَمَّا انْ جَلَسْتَ جَلَسْتُ "Wherever you shall sit, I shall sit."

206. The particle اَنْ is redundant, 1st, when used with لما. Ex.

فلَمَّا اَنْ جاء البشيرُ "When the messenger of happy tidings came."

2dly, When introduced between the particle لَوْ and an oath. Ex.

واللّهِ اَنْ لَوْ قُمْتَ قُمْتُ "By God! if you stand, I will stand."

And, 3dly, after the ك of similitude. Ex.

كَاَنْ ظَبْيَةٌ تَعْطُوْ "Like a doe, you lay hold of."

207. The particle مَا is redundant when used with اِذا and متي and اَيٌّ and اَيْنَ and the conditional اِنْ. Ex.

اِذا ما صُمْتَ صُمْتُ "When you fast, I will fast."

And so on of the rest: and, 2dly, when used after certain prepositions. Ex.

فبما رَحْمَةٍ مِن اللّهِ "Through the mercy of God."

عمّا قليلٍ "Through, or by, a few."

208. The particle لا is redundant when used, 1st, with the conjunction و, after a negation. Ex.

ماجاءني زيدٌ ولا عمرٌ "Zued and Oomr came not to me."

And, 2dly, after the infinitive ان, *i.e.* having the force of a noun of action. Ex.

ما مَنَعَكَ أن لا تَسْجُدَ "What has prevented you that you should make prostration," *i.e.* "from making prostration?"

And, 3dly, before the word أُقْسِمُ; as, لا أُقْسِمُ, the meaning of which is "I swear."

209. The particles مِنْ and بِ and لَ, when redundant, have been treated of in Mr. Lockett's Shurhoo Miut Amil. Class i. pp. 31, 23, and 50.

SECTION VIII.

ON THE TWO PARTICLES OF ELUCIDATION.

حرفا التَّفْسِير

210. The two particles of elucidation are, أَيْ "that is to say," and أَنْ.* Ex.

وَاسْأَلِ القَرْيَةَ أَيْ اهلَ القَرْيَةِ "And ask of the village, that is to say, of the people of the village."

211. The particle أَنْ is used to elucidate the meaning of any verb resembling in sense the word قَوْلٌ. Ex.

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ "And I called him; that is to say, or saying, Oh, Abraham!"

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* The sense in which أَنْ is here used, viz. as an explanatory particle, is noticed in Lockett's Annotations to the Shurhoo Miut Amil. Class v. p. 115.

SECTION IX.

ON THE INFINITIVE PARTICLES.

حروف المَصْدَر

212. These particles are three in number, viz. مَا "that," and اَنْ "that,"* and اَنَّ; and have the meaning and force of an infinitive or noun of action.

213. The two first are used in verbal propositions. Ex.

فضاقَتْ عليهم الارضُ بما رَحُبَتْ اي برُحْبِها — "And the earth became narrow," *i.e.* "oppressive to them, notwithstanding it was spacious," *i.e.* "its spaciousness."

يَسُرُّ المَرءَ ما ذَهَبَ الليالي وكان ذَهابُهُنَّ لَهُ ذهاباً — "It pleases the man that the nights pass away; and the passing away of them is his own passing away."

فما كان جوابَ قومِهِ اِلّا ان قالُوا — "There was not an answer of his tribe, except that they spoke," *i.e.* "they had no answer to make but the one they made."

214. The particle اَنَّ is only used in a nominal proposition. Ex.

عَلِمْتُ انّكَ قائمٌ اي قيامَكَ — "I knew that you were standing," *i.e.* "I knew of your standing."

SECTION X.

ON THE PARTICLES OF EXCITEMENT.

حروف التحضيض

215. These particles are four in number, viz. هَلَّا "Come along!" "Ho there!" and اَلَّا "Come on!" and, لَوْلَا "Come

* For the particle اَنْ in this sense, vide Lockett, Class v. p. 116.

on!" and لَوْمَا "Come away!" They are placed at the commencement of a sentence; and when used with a verb in the future tense, they have the meaning of instigating to action; as,

هَلَّا تَأْكُلُ "Come along! you will eat."

And when used with a verb in the past tense, they imply accusation and reproach. Ex.

هَلَّا ضَرَبْتَ زيداً "For shame! you did not beat Zued."

216. These particles are all compounded of two words, of which the first is a conditional, interrogative, or infinitive particle; and the second a negative particle: they are only used with verbs; and if a noun should happen to come after them, a verb is understood; as you would say to him who had beaten a tribe—

هَلَّا زيداً *i.e.* هَلَّا ضَرَبْتَ زيداً "Why not Zued?" *i.e.* "Why did you not beat Zued?" *i.e.* "For shame, not beating Zued."

SECTION XI.

ON THE PARTICLE OF EXPECTATION.

حرف التوقّع

217. This particle is قَدْ; it is called the حرف التوقّع, or "particle of expectation," as being indicative of a thing which is to be expected. When used with a verb in the past tense, it approximates it to PRESENT time. Ex.

قَدْ مَاتَ زيدٌ "Zued is just dead," *i.e.* "He has breathed his last, just as you have been expecting."

قَدْ رَكِبَ الامير "The Ameer is just now mounted."

218. It is sometimes used to give emphasis, as in answer to the person who asks هَل قَامَ زيدٌ "Is Zued standing?" you would say قَد قَامَ زيدٌ "Zued truly is standing."

219. It also has the sense of "sometimes" and "often," when used with the aorist tense. Ex.

إِنَّ الكذوبَ قَد يَصْدُقُ "Verily the liars sometimes speak truth."

إِنَّ الجوادَ قَد يَعْثُرُ "The munificent often make a slip."

220. It is sometimes used with the aorist tense in an emphatic sense. Ex.

قَد يَعْلَمُ اللّٰه المعوّقين "In truth, God knows the averters."

221. Sometimes a form of oath may be permitted to intervene between this particle and the verb. Ex.

قَدْ واللّٰهِ أَحْسَنْتَ "By God, you have indeed done well!"

SECTION XII.

ON THE TWO INTERROGATIVE PARTICLES.

حرفا الاستفهام

222. The two interrogative particles أ and هَلْ are always put at the commencement of a proposition, and are used either in nominal or verbal sentences. Ex.

ازيدٌ قائمٌ "Is Zued standing?"

هَل قَامَ زيدٌ "Was Zued standing?"

223. The particle أَ is used in many places where هَلْ cannot be substituted. Ex.

أَزيداً ضَرَبْتَ "Have you beat Zued?"

أَتَضْرِبُ زيداً وهُوَ اخوك "Are you beating Zued; and he your brother?"

أَزيدٌ عندك ام عمرٌو "Is Zued with you, or Oomr?"

أَفمَنْ كان "Is he, who was?"

SECTION XIII.

ON THE CONDITIONAL PARTICLES.

حروف الشرط

224. These particles are three in number, viz. إِنْ "If," and لَوْ "If," and أَمَّا "But." They are always put at the beginning of a sentence: they are used before two sentences; the first of which must be a verbal one, and the second either verbal or nominal.

225. The particle إِنْ, even if used with the past tense, denotes future time. Ex.

إِنْ زُرْتَني فأُكْرِمُكَ "If you will visit me, then I will honour you."

226. For these particles there must be a verb expressed or understood. Ex.

إِنْ أَنْتَ زائِري فانا أُكرِمُكَ "If you will be my visiter, I will certainly honour you."

227. The particle إِنْ is only applicable to doubtful events, *i. e.* events that may or may not come to pass. You could not say, Ex.

آتيكَ إِن طَلَعَتِ الشَّمْسُ "I will come to you, if the sun rise."

228. If there be an oath preceding the conditional particle contained in the first sentence, the verb with which the conditional particle is used will be either, *bonâ fide,* in the past tense, or have the sense of the past tense.

Ex.

واللّٰهِ إنْ اتيتَني لاكرمتك "By God, if you had come to me, I had certainly honoured you!"

واللّٰهِ إن لم تاتني لَهَجَرْتُكَ "By God, if you had not come to me, I had certainly abandoned you!"

229. The particle لَوْ denotes past time, even when used with the aorist tense. Ex.

لَوْ تزورني لاكرَمْتُكَ "If you had visited me, I would certainly have honoured you."

330. The particle لَوْ sometimes implies the non-existence of the second member of a sentence, by reason of the non-existence of the first. Ex.

لوكان فيهما آلِهَةٌ الا اللّٰهُ لَفَسَدَتَا "If there had been in the two (viz. heaven and earth) gods beside *the* God, they would certainly have been corrupted."

231. The particle أَمَّا is used to distinguish the several parts of a general enunciation. Ex.

النّاس سعيدٌ وشقّي فامّا الذّين سُعِدوا ففي الجنة وامّا الذين شَقُوا ففي النّار "Man is good and bad; but those who have done good (will go) to Paradise, and those who have done evil to Hell."

SECTION XIV.

ON THE PARTICLE OF INDIGNATION.

حرف الردع

232. This particle is كَلَّا "No assuredly." It is used for the purpose of reprimanding the speaker, and to deter him from that which he is saying. Ex.

فيقول ربّي اهانن كلّا "He says, My Lord despised me never."

i.e. Do not say such words, for he is not such a one.

233. It is sometimes used after the imperative, as if it were said to you اضرب زيدًا "Beat Zued," and you were to answer كَلَّا "Assuredly not," *i.e.* "I will certainly not do that."

234. This particle is sometimes used in the sense of حَقًّا "verily." Ex.

كلّا سوف تعلمون "Verily you will soon know."

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Government of Maharashtra
on 17 February, 2016